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ABSTRACT

This paper examines the curriculum Charles Dickens wrote for his children, an "easy account" of selections from the New Testament. Dickens designed the curriculum to make this material accessible and meaningful to his children prior to schooling under the direction of other teachers, tutors, or governesses, and earlier than the language of the King James Bible could be expected to be easily understood. All surviving primary sources regarding the curriculum and its implementation were examined. A case study is presented of the author's use of the curriculum with his six-year-old daughter, Emily. The case study serves as a basis for identifying general expectations for this curriculum implementation according to Dickens' pedagogy, and it documents the experience by individual chapters of Dickens' curriculum, summarizing first the content and then Emily's responses. Study findings suggest three general expectations for future implementations: (1) even with Dickens' simplified language, the child will have questions about vocabulary which can lead to discussion of the biblical and moral significance of these words; (2) a child can be expected to comment on what he or she has already learned about Jesus' life and teachings; and (3) a child can be expected to share self-made associations between something in Dickens' curriculum and other knowledge or personal experience. Study results suggest that Dickens' curriculum remains pedagogically sound, especially when his method of reading and discussing aloud is employed. (ND)

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An Analysis and Implementation of Charles Dickens' Sole Curricular Writing

Presented to the Midwest History of Education Society

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by

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Charles Dickens has occasionally been deemed an authority on education or has had his views on education critiqued as if he were such an authority. Representative works include Dickens as an Educator by James L. Hughes (1900), Dickens and Education: The Novelist as Reformer by John A. Carter (1956), Dickens on Education by John Manning (1959), and Dickens and Education by Philip Collins (1964). No one, however, has yet established Dickens' full credentials as an educator, as opposed to as a novelist who from time to time wrote fiction about education. Only two sources (Telling "The Blessed History": Charles Dickens's "The Life of Our Lord" by Madonna Egan [1983] and Charles Dickens's "Children's New Testament": An Introduction, Annotated Edition, and Critical Discussion by Michael Piret [1992]), both dissertations, even acknowledge in more than a cursory manner that Dickens wrote a curriculum for his children. However, these dissertations focus solely on the curricular text, omitting an analysis of its implementation.

In this paper I will first examine all surviving primary sources regarding both Dickens' curriculum and implementation, in order to identify specific parameters for accepting Dickens as an authority on education. Then I will present a case study of an implementation of Dickens' curriculum, which will serve as a basis for identifying general expectations anytime this curriculum is implemented according to Dickens' pedagogy.

Charles Dickens undertook what might today be termed home schooling, from 1846, when he had six children, to sometime

before his death in 1870, when his youngest child was eighteen. Yet there is sufficient evidence that Dickens was not dissatisfied with alternative options for educating his children. Philip Collins (1964) identifies the wide variety of approaches to education which Dickens provided his nine children who survived infancy:

Charles	(b. 1837)	Mr. King's School, 1844-49
		Eton, 1850-52
		Leipzig, 1853-55
Mary	(b. 1838)	Governesses
Kate	(b. 1839)	Governesses
		Bedford College, 1852
Walter	(b. 1841)	Mr. King's School, 1847-52
		Trimmer's, 1852-54
		Brackenbury & Wynne's School, 1854-57
Francis	(b. 1844)	Gibson & Bewsher's School, 1853-58
		Hamburg, 1858-60
Alfred	(b. 1845)	Gibson & Bewsher's School, 1853-59
		Brackenbury & Wynne's School, 1859-62
Sydney	(b. 1847)	Gibson & Bewsher's School, 1855-59
		Burrow's Naval Establishment, 1859-60
Henry	(b. 1849)	Gibson & Bewsher's School, 1858-60
		Brackenbury & Wynne's School, 1861-68
Edward	(b. 1852)	Tutor
		Brackenbury & Wynne's School, 1861-63
		Cambridge House School, 1864-67
		Circencester Agricultural College, 1868

Dickens' approach to providing for the education of his children is consistent with the general findings of Edward E. Gordon and Elaine H. Gordon in Centuries of Tutoring (1990). In their chapter on "The Age of Domestic Education (1800-1900)," they write:

> Domestic education and school attendance were often combined during a child's education. Children might be instructed at home during childhood, with many boys sent to a formal school at adolescence, and then some attending a university to complete their education. However, for most girls instruction at home lasted far longer, even up to age fifteen or sixteen. . . . It was quite common for parents to give their son a combination of public and private education that mixed lessons from a tutor with school attendance. (P. 193)

Writing specifically of England, they add:

> For large numbers of English children, education became a domestic industry staffed in the first place by the nanny in the nursery, governess in the schoolroom and supplemented by visiting tutors, or later attendance (especially for boys) at a college preparatory school. . . . When the child left the nursery and entered the schoolroom (age 7-8), girls and boys usually studied together. (P. 210)

All that is missing from Collins' list, then, is the "nursery" education of Dickens' children, and this task the father undertook himself.

In 1846, Dickens composed what he later described as an "easy account" of selections from the New Testament, explaining in a letter written to his son Edward in 1868 that he did so "[b]ecause it is the best book that ever was, or will be, known in the world; and because it teaches you the best lessons by which any human creature, who tries to be truthful and faithful to duty, can possibly be guided" (Forster 1874, 446). Dickens, then, was intent on making selections from the New Testament accessible and meaningful to his children at ages both earlier than when schooling would occur under the direction of other teachers, tutors, or governesses, and earlier than the language of the King James Bible could be expected to achieve.

In all, five references by Dickens to his manuscript survive. The earliest reference merely states that Dickens completed his manuscript in 1846. The next reference, given above, occurs some twenty-two years later. What is significant is not that Dickens may or may not have referred to the manuscript in the interim period in correspondence which is now lost. Rather, at least three times during the last two years of his life, Dickens attested to the value of the curriculum which he selected from the New Testament and taught at home to his children.

In October 1868, Dickens wrote to his son Henry:

> As your brothers have gone away one by one, I have written to each of them what I am now going to write to you. . . . I most strongly and affectionately impress upon you the priceless value of the New

> Testament, and the study of that book as the one unfailing guide in life. . . . [R]emember that I tried to render the New Testament intelligible to you and lovable by you when you were a mere baby. (Hogarth, Dickens, and Hutton 1903, Pp. 305-306)

On June 8, 1870, the day before his death, Dickens answered a reader's letter in which the reader had claimed that a passage in Dickens' latest novel was irreverent. Dickens replied to John Makeham as follows:

> I have always striven in my writings to express veneration for the life and lessons of our Saviour; because I feel it; and because I re-wrote that history for my children -- every one of whom knew it, from having it repeated to them, long before they could read, and almost as soon as they could speak. But I have never made proclamation of this from the house tops. (Hogarth, Dickens, and Hutton 1903, P. 361)

Dickens' assertion that he "repeated" the manuscript to all of his children "long before they could read" attests to his using the manuscript orally and helps explain his aforementioned comment that he rendered it to Henry when he was "a mere baby." Even though Dickens' eldest child, Charles, was nearly ten years old when his father wrote the manuscript, nowhere in the remaining correspondence does Dickens state or hint that after a certain age, his children were expected to read it on their own. Michael Piret, who worked extensively with the original manuscript for his 1992 annotation, describes "rather

well-thumbed" leaves in concluding that "the piece seems to have been read in the household quite a lot" (9), to which should now be added "by Dickens."

The final letter exists only as an excerpt in a book written by the Reverend David Macrae in 1871. Although Macrae does not date this correspondence, he prefaces extracts from this letter as well as another:

> In 1861, I unexpectedly received from Mr. Dickens a letter of thanks for a paper published at the time in which I had endeavoured to point out the service his books had done to Christian morality. This led to a correspondence . . . (P. 127)

The relevant passage reads as follows:

> My reverence for the Divine Preacher of the Sermon on the Mount is not a feeling of to-day. I married very young, and had a large family of children. All of them, from the first to the last, have had a little version of the New Testament that I wrote for them, read to them long before they could read, and no young people can have had an earlier knowledge of, or interest in, that book. It is an inseparable part of their earliest remembrances. (P. 128)

Dickens never published his manuscript, and it was not until his last surviving child died that the text was published in 1934, under a title not attributed to Dickens, The Life of Our Lord. The first of two annotated editions was completed in 1983. The author, Madonna Egan, explained her goals in

annotating the entire text:

> Following the charting of each chapter and its sources is an analysis of the text which focuses on close reading, use of sources, Dickens's pedagogical techniques, relationship to other writings of Dickens, comments on language and style, and any insights provided by studying the chapter in its manuscript form. (P. 54)

However, her specific commentary on pedagogical techniques is sparse and even disjointed. This results specifically from her attempt to analyze Dickens' text as static, written pedagogy instead of as interactive oral pedagogy.

For example, Egan encounters difficulty when she attempts to credit Dickens with "vocabulary adjustments to help the children's understanding . . ." (90) but then finds that words elsewhere have been changed "so that the children will not be misled by a too literal interpretation" (202) and that additional "vocabulary strikes us as cumbersome and inappropriate for small children . . ." (226). Such an approach is not what Egan variously labels in her first chapter of annotation good pedagogy, careful pedagogy, or good religious pedagogy. Rather, it is an attempt to limit Dickens' pedagogy to the word of the text instead of relating the written word to the context in which it was orally provided.

In 1992, Michael Piret, author of a second annotated edition, misinterpreted Dickens' oral pedagogy as well. To support his "view . . . that Dickens was rushing when he wrote the latter part" (180) of the text, he asserts:

> For example: when we recall [Dickens'] careful explanation of what a camel is, in the second chapter, we may well ask why, in the eighth, he tells the children that the crowd in Jerusalem shouted "Hosanna!" to Christ; but does not pause to tell them what the word means. (P. 181)

Piret is fruitlessly searching for consistency within a static written text. Whether Dickens wrote the latter part of his manuscript in haste or not is irrelevant to Dickens' implemented pedagogy. Presenting the text orally with his children during their nursery years allowed Dickens innumerable opportunities to answer any son or daughter's question, "Papa, what does 'Hosanna' mean?" or to provide the requisite information, even if not asked.

For example, the full "camel" passage in Chapter the Second reads:

> "You never saw a locust, because they belong to that country near Jerusalem, which is a great way off. So do camels, but I think you have seen a camel? At all events they are brought over here, sometimes; and if you would like to see one, I will shew you one. (Dickens 1981, P. 23)

There is no reason to suppose that every time Dickens reached this passage, he read its question aloud, word for word, and then renewed his promise to take his children to the London Zoo to see a camel for the first time. His promise would have to remain unkept, in order for him to renew it at each teaching

of the second chapter. Moreover, at some point each child could be expected to have sufficient knowledge of a camel to enable Dickens to preclude any further commentary.

Of course, in a curriculum of Jesus' life and teachings, the existence of camels and locusts has less significance than, say, Jesus' parables and miracles. Therefore, just as Dickens would edit his oral presentation on an as needed basis and just as Dickens would answer his children's questions during and after his oral presentation, surely Dickens would have interrupted the text on occasion to satisfy himself that a lesson had been learned.

On the basis of this understanding of Dickens' pedagogy, I decided to read Dickens' lessons aloud to my then six year old daughter Emily and to record what, if any, interactions she initiated during her instruction. Even though I would be unlike Dickens in that I had not presented this specific content to her since she was "a mere baby," I expected some of this disadvantage to be offset by Emily's regular attendance in Sunday school since the age of four. I understood that I would not be able to supplement the text with Dickens' comments and questions, there being no record of these. Accordingly, I decided to refrain from making any comments or asking any questions at all, in order to capture fully my daughter's self-initiated comments and questions, which I recorded immediately after each reading concluded. I did answer her questions as they were asked, both because Dickens would have done the same with his children and because I wanted to maintain

her willingness to ask questions. I taught Emily one of the eleven chapters each day, until we completed the curriculum.

Chapter One (January 22, 1995)

In Chapter One, Dickens tells his children why it is so important that they learn about Jesus. He begins with Jesus' birth and ends with Herod's death, while Joseph, Mary, and Jesus are living in Egypt.

Dickens begins the chapter, "My Dear Children, I am very anxious that you should know something about the History of Jesus Christ." Emily immediately wanted to know just how many children Dickens had (at the time, six), and then she wanted to see the book's facsimile of the first page of the manuscript. She asked why some words had been crossed out, so I simply said that he wrote in ink and was not able to erase any mistakes. Emily noticed that Dickens spelled the word "show" s-h-e-w and wanted to know if that were a word he should have crossed out and spelled correctly.

I began to worry that my implementation of Dickens' curriculum and methodology in the absence of my commentary and questioning would merely promote more such responses, interesting but not substantive in terms of the lesson's content. However, when I reached the following passage, Emily made a relevant comment about it:

> But when this cruel Herod found that the wise men did not come back to him, and that he could not, therefore, find out where this child, Jesus Christ, lived, he called his soldiers and captains to him, and told them

> to go and Kill all the children in his dominions that were not more than two years old.

Emily promptly told me that it was not "children" who were killed, but rather it was "boys," that she had learned that in Sunday school. Then she asked me if she would learn something she did not already know. I replied, "Let's find out when we read Chapter Two tomorrow."

Chapter Two (January 23)

Dickens relates how the angel told Joseph to return from Egypt and he did so, settling his family in Nazareth. Jesus' staying at the Temple is recounted. Next Dickens tells of John the Baptist and his baptism of Jesus. A paragraph is devoted to Jesus' forty days in the wilderness, and the chapter concludes with the miracle of the wine at the marriage.

A passage in the first paragraph reads:

> So Joseph and Mary, and her Son Jesus Christ (who are commonly called The Holy Family) travelled towards Jerusalem; but hearing on the way that King Herod's son was the new King, and fearing that he, too, might want to hurt the child, they turned out of the way, and went to live in Nazareth.

Emily asked what "Nazareth" is, not interpreting the sentence as naming a place.

Next, when she heard that Joseph and Mary "thought he was somewhere among the people, though they did not see Him," she announced that Jesus was in the Temple, teaching others about God. As Dickens explains it:

> They found him, sitting in the Temple, talking about the goodness of God, and how we should all pray to him, with some learned men who were called Doctors. They were not what you understand by the word "doctors" now; they did not attend sick people; they were scholars and clever men.

Here, Emily said that Dickens should not have used the word "now" about the meaning of the word "doctors," because her daddy is going to be one (I was working on my Ph.D. at the time).

When Emily heard that "[t]here was a River, not very far from Jerusalem, called the River Jordan; and in this water, John baptized those people who would come to him, and promise to be better," she wanted to know if John's baptizing people made them be better people.

Dickens continues toward the end of Chapter Two:

> When he came out of the Wilderness, he began to cure sick people by only laying his hand upon them; for God had given him power to heal the sick, and to give sight to the blind, and to do many wonderful and solemn things of which I shall tell you more bye and bye, and which are called "The Miracles" of Christ.

Emily asked if the first miracle would be Jesus' feeding others. Being told no, she then said it must be turning water into wine.

Chapter Three (January 24)

The third chapter introduces the Apostles and includes the miraculous catch of fish, the healing of diseases and illnesses, and the raising to life of the ruler's daughter.

In addition, Dickens explains the origin of the Lord's Prayer.

Emily was reminded of the story of Cinderella when she heard Dickens' comment about the garments of the poor:

> These twelve are called <u>The apostles</u> or <u>Disciples</u>, and he chose them from among Poor Men, in order that the Poor might know -- always after that; in all years to come -- that Heaven was made for them as well as for the rich, and that God makes no difference between those who wear good clothes and those who go barefoot and in rags.

She said that she remembered about all the fish that were caught after Jesus said, "'[L]et down the net again.'"

She was most interested in the little girl who had died, and she wanted to know if she really came back to life. I told her yes, and she stated that the girl must have come back to life because Jesus is so good and because he is God's son.

Chapter Four (January 25)

Dickens introduces the Pharisees and how they objected to both gathering food and healing a human on the Sabbath. He recounts how Jesus raised the widow's son to life, cured the man with the unclean spirit, and calmed the storm. He concludes with the imprisonment, death, and burial of John the Baptist.

When Emily heard about "a dreadful madman who lived among the tombs," she wanted to know what the word "madman" means. After I explained the meaning, she told me about a story she had seen on television in which a man only pretended to be mad. Emily listened intently to Dickens' account of John the Baptist's

death and then simply observed that Jesus could have brought him back to life.

Chapter Five (January 26)

In the fifth chapter, Dickens identifies the woman who anointed Jesus' feet as Mary Magdalene. He then relates Jesus' conversation with the Pharisee Simon, concluding:

> We learn from this, that we must always forgive those who have done us any harm, when they come to us and say they are truly sorry for it. Even if they do not come and say so, we must still forgive them, and never hate them or be unkind to them, if we would hope that God will forgive us.

Next, Dickens recounts Jesus' cure of the man who could not reach the pool quickly enough when the angel troubled the water. It was not until Emily heard of the feeding of the five thousand that she had a comment to make, namely that Jesus was the only one there who knew how to make more food. She then heard how Jesus walked on water, but it was the introduction to the feeding of the four thousand which led to her next question. Dickens wrote, "Jesus did many more miracles after this happened and cured the sick in great numbers: making the lame walk, and the dumb speak, and the blind see." Emily asked what the word "dumb" means.

In the chapter's conclusion, Dickens writes:

> And at this time He began to tell them (for he knew what would happen) that he must one day go back to Jerusalem where he would suffer a great deal, and where he would

certainly be put to Death.

Emily asked how Jesus knew that he must suffer and die. I explained that this was part of God's plan to save us, and then Emily told me, "Heaven is a great place."

Chapter Six (January 27)

Chapter Six begins with the Transfiguration. "Six days after the last Miracle of the loaves and fish, Jesus Christ went up into a high Mountain, with only three of the Disciples -- Peter, James, and John." Emily wanted to know why only three disciples went along. She then decided that the others must have been afraid of climbing the mountain. When she heard that "[t]his is called the Transfiguration of our Saviour," she said she didn't know it was called that.

Dickens next tells of the son who could not be cured by the disciples, which is followed by Jesus' being asked, "'Master, who is the greatest in the Kingdom of Heaven?'" During the parable of the wicked servant, Emily identified as part of the Lord's Prayer "'how can you expect God to forgive you, if you do not forgive others!'" right before she heard Dickens' comment, "This is the meaning of that part of the Lord's prayer, where we say 'forgive us our trespasses' . . ."

At the beginning of the parable of the laborers in the householder's vineyard, Emily asked what a vineyard is. When she heard Dickens address his children, "I wish you to remember that word [parables], as I shall soon have some more of these Parables to tell you about," she told me that another parable is about the lost sheep and explained that we are like the sheep

and Jesus is the shepherd.

The chapter concludes with the woman caught in adultery, although Dickens does not use that term. Rather, he has the Scribes and Pharisees cry out to Jesus that the woman had done wrong. When Emily heard that Jesus said, "'He that is without sin among you, let him throw the first stone at her,'" she wanted to know why only one stone was supposed to be thrown. When I reached the end of the chapter, Emily said that Jesus wants the woman to be good, even though only Jesus is always good.

Chapter Seven (January 28)

Dickens fulfills his promise of Chapter Six by telling more of Jesus' parables. Included are the good Samaritan, the place of honor at the wedding, the great supper, the prodigal son, Lazarus, and the Pharisee and the publican. Emily recognized the parable of the good Samaritan and said that it is about the hurt man who was helped by another man. She added that she learned about the good Samaritan at summer Bible camp.

Dickens begins the parable of Lazarus, "'There was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day.'" Emily asked the meaning of "sumptuously." Then, something in the parable of the Pharisee and the publican caused her to associate the story with one of her friends. Dickens recounts:

> And among other Parables, Christ said to these same Pharisees, because of their pride, That two men once went up into the Temple, to pray; of whom, one was a Pharisee, and one a Publican. The Pharisee said,

> 'God I thank Thee, that I am not unjust as other men are, or bad as this Publican is!' The Publican, standing afar off, would not lift up his eyes to Heaven, but struck his breast, and only said, 'God be merciful to me, a Sinner!' And God, -- our Saviour told them -- would be merciful to that man rather than the other, and would be better pleased with his prayer, because he made it with a humble and a lowly heart.

At this point, Emily told me that her friend and her friend's mother do not go to church, but they should, in order to worship God.

Finally, when Emily heard of the widow's mite, which concludes the chapter, she did not know what a mite is, even after Dickens' explanation that it is "half a farthing in value."

Chapter Eight (January 29)

In Chapter Eight, Dickens tells how Jesus commanded Lazarus "in a loud and solemn voice" to come forth from his grave. He continues:

> At this sight, so awful and affecting, many of the people there, believed that Christ was indeed the Son of God, come to instruct and save mankind. But others ran to tell the Pharisees; and from that day the Pharisees resolved among themselves -- to prevent more people from believing in him, that Jesus should be killed. And they agreed among themselves -- meeting in the Temple for that purpose -- that if he came

into Jerusalem before the Feast of the Passover, which was then approaching, he should be seized.

The only word Emily questioned for meaning was "seized."

The chapter continues with Mary's anointing of Jesus' feet, his entry into Jerusalem on Palm Sunday, his casting out the moneychangers in the Temple, and his washing of his disciples' feet. It concludes with his revelation that "'[t]here is one here, who will betray me,'" and here Emily asked if this is when Jesus will say, "Take. Eat. This is my body." She added that the wine will be Jesus' blood.

Chapter Nine (January 30)

The first paragraph begins, "The feast of the Passover being now almost come . . ." and the third paragraph reads, "It is always called The Last Supper, because this was the last time that Our Saviour ate and drank with his Disciples." Emily's only response to this chapter was to ask if the Last Supper is the same as Passover. Elsewhere in this chapter Dickens includes the prediction of Peter's denials, Jesus in Gethsemane, and Judas' betrayal.

Chapter Ten (January 31)

Dickens begins the tenth chapter with Peter's denials. He continues with the questioning of Jesus by the authorities. Emily asked what it means when "they spat upon" him and "dressed him, in mockery." When she heard that Pilate "delivered Him to them to be crucified," she said that "crucified" means put on a cross.

Chapter Eleven (February 1)

> Before recounting the Crucifixion, Dickens explains: That you may know what the People meant when they said "Crucify him!" I must tell you that in those times, which were very cruel times indeed (let us thank God and Jesus Christ that they are past!) it was the custom to kill people who were sentenced to Death, by nailing them alive on a great wooden Cross, planted upright in the ground, and leaving them there, exposed to the Sun and Wind, and day and night, until they died of pain and thirst.

Emily then told me that she knows just what Jesus looked like on his cross, because she has seen it in church.

When she heard of Jesus' Resurrection, she said she knows that people will touch Jesus' hands. Concerning Jesus' Ascension "in a cloud to Heaven," she wanted to be assured that when Jesus disappeared, it was in order for him to go to Heaven.

This experience in implementing Dickens' curriculum and methodology suggests three general expectations for future implementations. First, even with Dickens' simplified language, a child can be expected to ask some questions about vocabulary. The answers to such questions can lend themselves to a discussion of the biblical and moral significance of those words, such as names for illnesses and Jesus' explanation as to why we can be so afflicted, or the earthly meaning of "sumptuous" contrasted with what Jesus tells us life in Heaven is like, or what it means to be poor and yet still to donate a mite. Even with a child who does not take it upon himself or herself to ask

about words which are unclear, a parent or teacher can initiate vocabulary questions and discussion when the child's facial expression indicates lack of comprehension.

Second, a child can be expected to comment on what he or she has already learned about Jesus' life and teachings, both from the standpoint of what Dickens relates and what the child expects him later to tell. For a child who already has some scriptural knowledge, when such comments are made it is an appropriate time to correct misunderstandings and to expand upon the child's foundational knowledge. For instance, it was necessary for me to explain to Emily that Jesus was not calling for someone to throw just one stone, as opposed to many stones, at the woman, rather that Jesus knew that no one was justified in throwing any stones at all. I might then have gone on to explain that the men were not even interested in the woman's deeds, but instead were merely using her in order to try to trap Jesus into saying something which they could then use against him. Even with a child who has not yet learned much scripture, after several readings of Dickens' text, I would expect comments like Emily's to begin to be made, since they could then be based on a growing familiarity with that text.

Third, a child can be expected to share self-made associations between something in Dickens' curriculum and other knowledge or personal experience. The key to eliciting such responses must necessarily be reading the text aloud as Dickens did, while maintaining an environment in which any interruptions for questions and comments are encouraged and welcomed. While

a child's associations with other knowledge and experience can scarcely be anticipated, when they occur, they can certainly be worthy of exploration. In Emily's case, the parallel she drew between the Apostles' clothes and Cinderella's clothes could lead to further comparisons, perhaps culminating with Jesus' observation that it is not what one eats which matters but rather what comes out of one's mouth. In the instance of Emily's concern that her friend and her friend's mother do not go to church, Emily later asked her friend to visit her Sunday school.

I can find no reason to assert that the responses of Dickens' children would have lent themselves to significantly different categories. I just posit that their specific responses regarding the above three expectations would have varied based on their personal knowledge and experience. After more than one hundred fifty years from Dickens' first implementation, this most recent implementation suggests that his curriculum remains pedagogically sound, especially when his methodology of reading and discussing aloud is employed.

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